

Verb Technology Company Inc VERB under CEO Rory Cutaia



6		H	H	T		3	3	2		8
5		H	T	T		3	2	2		7
4		T	T	T		2	2	2		6
3		T	T	T		2	2	2		6
2		H	H	H		3	3	3		9
1		H	H	H		3	3	3		9

HEXAGRAM 60 – Chieh - Limitation

Above K'AN THE ABYSMAL, WATER
 Below TUI THE JOYOUS, LAKE

- A lake occupies a limited space.
 When more water comes into it,
- it overflows.

Therefore

limits must be set for the water.

The image shows

- water below and
- water above,
- with the firmament between them as a limit.

The Chinese word for limitation really denotes the joints that divide a bamboo stalk.

- In relation to ordinary life
 - it means the thrift that sets fixed limits upon expenditures.
- In relation to the moral sphere

- it means the fixed limits that the superior man sets upon his actions - the limits of loyalty and disinterestedness.

THE JUDGMENT

LIMITATION.

Success.

Galling limitation must not be persevered in.

- Limitations are troublesome, but
- they are effective.

If

- we live economically in normal times,
- we are prepared for times of want.

To be sparing saves us from humiliation.

Limitations are also indispensable in the regulation of world conditions.

In nature there are fixed limits for

- summer and winter,
- day and night, and

these limits give the year its meaning.

In the same way,

economy,

by setting fixed limits upon expenditures, acts to

- preserve property and
- prevent injury to the people.

But in limitation

we must observe due measure.

- If a man should seek to impose galling limitations upon his own nature,
 - it would be injurious.

And

- if he should go too far in imposing limitations on others,
 - they would rebel.

Therefore

it is necessary to set limits even upon limitations

THE IMAGE

Water over lake: the image of LIMITATION.

Thus

the superior man

- Creates number and measure, And
- examines the nature of virtue and correct conduct.

- A lake is something limited.
- Water is inexhaustible.

A lake

- can contain only a definite amount of the infinite quantity of water;
- this is its peculiarity.

In human life too

the individual achieves significance through

- discrimination and
- the setting of limits.

Therefore

what concerns us here is

the problem of clearly defining these discriminations,
which are, so to speak,

- the backbone of morality.

- Unlimited possibilities are not suited to man;

• if

• they existed,

- his life would only dissolve in the boundless.

To become strong,

a man's life needs the limitations

- ordained by duty and
- voluntarily accepted.

The individual attains significance as a free spirit only

- by surrounding himself with these limitations and
- by determining for himself what his duty is.

THE LINES

Nine at the beginning means:

Not going out of the door and the courtyard

Is without blame.

Often a man who

- would like to undertake something
- finds himself confronted by insurmountable limitations.

Then he must know where to stop.

If

he

- rightly understands this and
- does not go beyond the limits set for him,

he

- accumulates an energy that enables him,
when the proper time comes,
- to act with great force.

Discretion is of prime importance in preparing the way for momentous things.

Concerning this, Confucius says:

- Where disorder develops,

- words are the first steps.
- If the prince is not discreet,
 - he loses his servant.
- If the servant is not discreet,
 - he loses his life.
- If germinating things are not handled with discretion,
 - the perfecting of them is impeded.

Therefore

- the superior man
 - is careful to maintain silence and
 - does not go forth.

Nine in the second place means:

Not going out of the gate and the courtyard
Brings misfortune.

When

- the time for action has come,
- the moment must be quickly seized.

Just as

- water first collects in a lake without flowing out,
 - yet is certain to find an outlet when the lake is full,
- so it is in the life of man.

- It is a good thing to hesitate

so long as

- the time for action has not come, but no longer.

Once

the obstacles to action have been removed,
anxious hesitation

- is a mistake that is bound to bring disaster,
- because one misses one's opportunity.

Six in the third place means:

He who knows no limitation
Will have cause to lament.
No blame.

If

- an individual is bent only on pleasures and enjoyment,
- it is easy for him to lose his sense of the limits that are necessary.

If

- he gives himself over to extravagance,
- he will have to suffer the consequences,
with accompanying regret.

He must not seek to lay the blame on others.

Only when

- we realize that our mistakes are of our own making
- will such disagreeable experiences free us of errors.

Six in the fourth place means:

Contented limitation.

Success.

- Every limitation has its value, but
 - a limitation that requires persistent effort entails a cost of too much energy.
- When, however,
- the limitation is a natural one
 - (as for example, the limitation by which water flows only downhill),
 - it necessarily leads to success,
- for then
- it means a saving of energy.
- The energy that otherwise would be consumed in a vain struggle with the object,
- is applied wholly to the benefit of the matter in hand, and
 - success is assured.

MOVING HEXAGRAM

HEXAGRAM 31 – Hsien - Influence (Wooing)

Above TUI THE JOYOUS, LAKE

Below KEN KEEPING STILL, MOUNTAIN

The name of the hexagram means

- "universal,"
- "general,"

and in a figurative sense

- "to influence,"
- "to stimulate."

- The upper trigram is Tui, the Joyous;
 - the lower is Ken, Keeping Still.
- By its persistent, quiet influence, the lower, rigid trigram
- stimulates the upper, weak trigram, which
 - responds to this stimulation cheerfully and joyously.

- Ken, the lower trigram, is the youngest son;
- the upper, Tui, is the youngest daughter.

Thus the universal mutual attraction between the sexes is represented.

In courtship, the masculine principle must

- seize the initiative

and

- place itself below the feminine principle.

Just as

- the first part of book I begins with the hexagrams of
 - heavenand
 - earth,

the foundations of all that exists,

- the second part begins with the hexagrams of
 - courtshipand
 - marriage,

the foundations of all social relationships.

THE JUDGMENT

Influence.

Success.

Perseverance furthers.

To take a maiden to wife brings good fortune.

- The weak element is above,
 - the strong below;
- hence
- their powers **attract** each other,
- so that
- they unite.

This brings about **success**, for

all success depends on the effect of mutual attraction.

By keeping still within while experiencing joy without, one can

- prevent the joy from going to excess
- and
- hold it within proper bounds.

This is the meaning of the added admonition, "Perseverance furthers," for it is perseverance that makes the difference between

- seduction
- and
- courtship;

in the latter

the strong man

- takes a position inferior to that of the weak girl
- and
- shows consideration for her.

This attraction between affinities is a general law of nature.

Heaven and earth

- attract each other
- and thus
- all creatures come into being.
- Through such attraction
- the sage influences men's hearts,
- and thus
- the world attains peace.
- From the attractions they exert
we can learn the nature of all beings
- in heaven
- and
- on earth.

THE IMAGE

A lake on the mountain: The image of influence.
Thus
the superior man encourages people to approach him
By his readiness to receive them.

A mountain with a lake on its summit is stimulated by the moisture from the lake.
It has this advantage because its summit

- does not jut out as a peak
- but
- is sunken.

The image counsels that the mind should be kept

- humble

and

- free,

so that

it may remain receptive to good advice.

People soon give up counseling a man who thinks
that

he knows everything better than anyone else.